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2. Because in that way alone can the world be delivered from crude and false interpretations of its teachings. Tradition, not revelation, is the source of our dissensions and heresies.

3. Because it is interwoven with all that is best in modern civilization, especially with literature, art, laws, and the progress of society.

HOW MAY THE STUDY OF THE BIBLE BE PROMOTED ?

1. By expository preaching — not detailed expositions, but consecutive elucidation of the teaching of the various books in their relation to the whole.

2. By the adoption in the Sunday school of the methods of the new education. By the inductive method as applied both to the pupil and the book.

3. By the organization of the whole church into classes for Bible study at home. This requires system, skill, and scholarship, but its possibility has already been demonstrated, and its beneficial results are beyond question.

4. By Sunday school, church, and pulpit all coöperating in the common work, systematizing it and preserving it from year to year.

The critical movement has not decreased but increased the study of the Bible. There is more interest in it than ever before, and therefore its wise direction is more important. Of the blessings of the study of the Bible I need not speak ; they will quickly make themselves realized in individual hearts, in the church, and in the community.

THE STUDY OF THE BIBLE.

By GEORGE T. PURVES,
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“Now these were more noble than those in Thessalonica, in that they received the word with all readiness of mind, examining the Scriptures daily, whether these things were so.”—Acts 17:11 (R. V.).

Various motives may induce us to the close and prolonged study of the Bible. As an ancient and influential literature ; as a narrative of the most important events in history ; as enshrining the lives of noble men and the thoughts of great minds ; as the source of ethical and social influences which have done most to make civilization, it ought to be constantly studied by thoughtful students as well as by Christians. But in the text we find the highest motive. The Bible is God's revelation of himself and his will with a view to man's spiritual life and salvation. As such the Bereans studied it. The apostle had

appeared among them as a preacher of a revelation of faith and duty, and had appealed to the Scriptures of the Old Testament as witnessing to the truth of his teaching. We may assume that if the Old Testament was worthy of such study, much more is the New Testament, and the Bible as a whole.

I. Consider first the aims which Bible study, conducted from this point of view, should have. The more we believe it to be a divine revelation, the more should we want to study it minutely, thoroughly, in its internal structure and progress, in order to the understanding of it in its entirety. It is, of course, none the less human for being divine. It was given to the church under historical conditions as well as with a view to all times. Its teaching is progressively unfolded in it, and must be arranged chronologically and in its elements in order to be apprehended finally in systematic completeness.

Hence the student of revelation should aim :

1. To know, as accurately as possible, the history in and with which the revelation was given. This is to be learned from the Bible itself and from whatever other sources may be available. The history is the matrix of the revelation.

2. To trace the teaching of the particular books of Scripture, when these are arranged in their historical places, by the closest attention to their details. Each book should be so familiar to us that we can have its table of contents, so to speak, before our minds.

3. To study the relations of the several books to one another. In this way the structure of Scripture will appear. The books will not be *dissecta membra*, but parts of an organism of truth.

4. To study the various ways and degrees in which revelation was embodied in the outward lives and inward experiences of the people of God as recorded in the Bible. This, too, is part of the revelation. Hence the value of its biographies and of such compositions as the Psalms.

5. To bring all these studies to bear on the person and work of Jesus Christ. Thus the written Word will assume its true relation to the incarnate and personal Word of God.

Thus the student of revelation will use the historical, exegetical, comparative, and synthetic methods. In proportion as he believes Scripture to be an inspired revelation will he deem no fact too small, no pains too great, in order to understand it. He will not be content with a pious perusal of it. He will want to know it in its historical delivery to the church. Only so will he be able to use it intelligently;

and his belief in its authority ought to impel him to use it with all the intelligence which he possesses or can acquire.

II. Such an ideal of Bible study implies that it must be pursued continuously and systematically. So the Bereans examined the Scriptures daily. The words imply critical study and perseverance in it. The sketch given above includes enough work to occupy a long lifetime. It is, of course, not to be expected that ordinary Christians will be able to do it all. But they can "press toward the mark." Even a partial study along right lines will illuminate the whole subject. Our churches and schools and societies should organize under competent leaders. The following maxims should not be forgotten :

A little time given each day to thoughtful study is worth a much longer time given occasionally.

The practical, religious use of Scripture should be united with its careful, critical study. The two should not be separated. They need each other.

Helps to Bible study should not be used ordinarily until the passage itself has been studied.

Bible study should be regarded as a lifelong work ; the daily food of the spiritual life.

III. Finally, a word as to the spirit in which the study should be pursued. There should be the Berean nobility of mind. It should be without prejudices, resolved to learn with humility what God has actually taught. It should be with reverence even when using the most critical methods. It should be with faith in God and in his Son. When the Bible is studied without such faith, the highest admiration of it is of little value. When studied with faith, its difficulties will not obscure the truth, while the latter will shine with both the heat and light of the Sun of righteousness. In the study of the Bible thus pursued lies the hope of unity of all believers, the purification of society, and the progress of the kingdom of God.

THE BIBLE THE WORD OF GOD.

By O. P. GIFFORD,
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"That the man of God may be thoroughly made ready to every good work."
— 2 Tim. 3 : 17.

Timothy was Paul's favorite, his "son in the gospel." His readiness for service, his usefulness in service, were due to his early training.